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IN TWO CENTURIES.

EXTRACTS FROM RECORDS
AND MSS.



REPORT OF
PRESBYTERIAN . . .
HISTORICAL SOCIETY
OF IRELAND, 1910. .

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REV. JAMES PORTER,
Presbyterian Minister of Greyabbey,
Born 1753. Died 1798.

PRESBYTERIAN HISTORICAL SOCIETY OF IRELAND.

FOURTH ANNUAL MEETING
HELD IN
CHURCH HOUSE, BELFAST,
FEBRUARY 14TH, 1911. . . .



ANNUAL.. REPORT.. —AND— APPENDIX

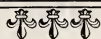


WITH
ORIGINAL EXTRACTS.



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Presbyterian Historical Society of Ireland.

THE Annual Meeting of the Society was held in the Church House, Belfast, on Tuesday afternoon, February 14th, 1911, the Rev. J. H. Murphy, D.D., Moderator of Assembly, presiding.

The minutes of the previous Annual Meeting were read and confirmed.

Mr. A. G. Crawford presented the Annual Report of the Executive Council, as follows :—

REPORT.

The Council, in presenting its Fourth Annual Report, takes the opportunity of expressing its gratitude to the General Assembly for enabling it by a monetary grant to maintain its position as one of the agencies of the Church performing a not unimportant function. Owing to a little extra generosity on the part of the Convener of the Incidental Fund and his Committee towards extra furnishing of its room, the Council can hold its Meetings with greater comfort.

The Council was pleased to lend the Room to one of the city churches for the purposes of a Bazaar Exhibition.

During the year the Library has received so many accessions that additional book-case accommodation must be secured. The MS. section has been enlarged materially. So far as is known, our Presbyterian records that have been preserved of a date earlier than the Revolution are very few. And in the Dundonald Book (1678-1713), which has been presented by the Session and Committee of Dundonald, the Society has a record of an earlier date than any hitherto received. It may be of interest to note that it was of Master Thomas Peebles, minister of Dundonald congregation, that Adair, the historian, spoke in quaint phrase, when he referred to the loss of most of the Presbytery's books "through the tossings and distemper of an honest, worthy brother."

Two valuable Registers have also been received. The remaining part of the copy of the Banbridge Book, containing over 2,000 entries of baptisms, covering the period 1756—1794, was sent by Captain Linn, of New Zealand, which, with the previously received copy of the Marriage Register, makes a fairly satisfactory record of an important congregation in the eighteenth century.

Still another Co. Down discovery has to be chronicled. Through inquiries made by the Secretaries into the early history of a Presbyterian family named Wauchope that was settled near Portaferry at the beginning of the seventeenth century, and played

a leading part in the troublous history of the time, it was learned that the Presbyterian Register of the Parish of Killyleagh was still preserved at Clandeboye House, and on application being made for inspection of the ancient book the Dowager Marchioness of Dufferin and Ava with great generosity presented it to the Society. It contains about 7,000 entries, dating from 1693 to 1756, many of them of families of prominence in the district. Doubtless it was associated with the Hamiltons of Killyleagh Castle, and the interesting historic fact may be mentioned that their private chaplain regularly sat as a member of the Presbytery of Down.

Scarcely less noteworthy, though more modern, is the Ahoghill Book—a beautifully typewritten volume representing the result of long and careful research made by the late Dr. David Buick, of Larne, into the history of the congregation of Second Ahoghill. For the gift the Society is indebted to Mrs. Buick. Handsomely bound, and illustrated with photographs, it makes a permanent memorial of the Rev. Frederick Buick, so long the revered Father of the General Assembly, and of his congregation.

MSS. relating to the congregations of Benvardeen, Templepatrick, Randalstown, and Clough (Co. Down) have also been placed in the safe.

Through the generous action of the Rev. Thomas Warren, F.S.A.I., formerly of Ennis—who expressed a desire to do something for the Society—the Society is now in possession of the copy of the Ulster Muster Roll (circ. 1630) which was specially made for the late Sir Edmund Bewley, and which was purchased from his widow. To the able and untiring efforts of the Rev. H. P. Glenn, A.B., the Society stands indebted also for his part in negotiating the purchase. He is making an advantageous arrangement for securing copies of MSS. relating to the regiments that first introduced organized Presbytery to Ulster, for which also Mr. Warren has provided the means.

The Kinnear collection of Psalters has been augmented by over 100 volumes, kindly presented by Magee College Library.

A pathetic interest attaches to the receipt of a book from America, the donors stating that it was sent at the request of the late Rev. W. J. M'Caughan, whose letter was received on the day of the lamented accident. Many other gifts of books and pamphlets have been acknowledged in the Press already.

Five sets of the *Records of the Synod of Ulster* have been sold, and some copies can still be had at half the published price.

The Mathewson Collection of Tokens, numbering some 650 pieces, has been mounted and framed uniformly with the Buick Collection. Specimens continue to be received.

A Communion Cup of Dundonald, dated 1713, was added to the collection; also several portraits and pictures of places of historic interest.

In June the Room was again open during the meetings of Assembly, and some interesting exhibits were borrowed for the occasion. Mention may be made specially of beautiful Silver Cups, the property of Faughanvale congregation, having been presented to it by Alderman Cowan of Derry in 1733, an ancestor of the Londonderry family. There were also exhibited historical documents from the papers of the family of Thomson, ministers of Carnmoney.

An old Diary, kept by one of the pioneer ministers of our Church, has been located in Co. Fermanagh, and attempts are being made to indentify the author of a second one.

By an advantageous exchange four volumes of the Records of Glasgow University are available for the use of members.

It is necessary to impress on members of the Church the importance of such an organization as the Historical Society. When we think of the history of our Church during the past three centuries, the part it has played in promoting civil and religious liberty, and the moral and spiritual elevation of the people, its story of trials and triumphs is well worth preserving, and is yearly becoming more interesting. "And when we observe the care with which the Spirit of God has preserved the history of the Ancient Church, and the space that was devoted to it—more than one-third of the Bible is taken up with its history—we cannot but think that the history of the Christian Church in all succeeding ages claims special attention at the hands of its ministers; and that if we labour to preserve and perpetuate it, we may with confidence look for the approval and blessing of the great Head of the Church, and for the encouragement and assistance of His people."

J. H. MURPHY, *President.*

A. G. CRAWFORD, } *Hon.*
J. W. KERNOHAN, } *Secs.*

The Moderator, in moving the adoption of the Report, commended the work of the Society, and alluded in appropriate terms to the sudden death of the Rev. Prof. Henry, a Vice-President of the Society.

The Rev. Dr. Heron, in seconding, dwelt upon the importance of the study of history as a factor in the progress of the world.

The Report was received and ordered to be printed.

Mr. R. M. Young, Hon. Treas., presented his Annual Statement, which, upon motion, was adopted.

The election of office-bearers, and votes of thanks to the Press, and the various donors, including the General Assembly for their special grant, were duly moved and carried.

A special vote of thanks was accorded to the Rev. H. P. Glenn for his continued attention to the interests of the Society.

After a similar compliment to the Moderator for presiding the meeting was closed with the Benediction.

APPENDIX.

THE REV. THOMAS GOWAN and ANTRIM CONGREGATION.

By REV. W. T. LATIMER, M.A.

Antrim is one of our oldest congregations. Mr. John Ridge, who had Episcopal orders, but held Presbyterian principles, was admitted to the Vicarage of this parish on the 7th of July, 1619, on the presentation of Lord Chichester. After the Irish Church had been brought into conformity with the Established Church of England by the influence of Strafford, Mr. Ridge was deposed and fled to Scotland, where he died at Irvine. In 1642 Mr. John Livingstone spent several weeks in Ireland with the Scottish Army, during part of which time he was in Antrim as a guest of Sir John Clotworthy, where he dispensed the Communion.

About 1645 Mr. Archibald Ferguson became minister of Antrim. In 1646 he was Moderator of the Presbytery when he presided at the Ordination of Mr. Anthony Kennedy in Templepatrick. He died in 1654, and was succeeded in 1656 by Mr. James Cunningham (son of Mr. Cunningham of Holywood) who died in 1670.

In July, 1671, a call from Antrim was presented to Mr. Thomas Gowan, a native of Caldemuir in Scotland, where he was born in 1631. He came to Ireland about the time of the Restoration of Charles II., and was parish minister at Glaslough, Co. Monaghan. Afterwards he removed to Connor, Co. Antrim, where he engaged in teaching, and supplied the congregation without becoming its minister, as he still considered himself to be connected with Glaslough.

Inasmuch as some records in the old Presbyterial Minutes regarding Mr. Gowan's connection with the congregation of Antrim are curious and interesting, I shall give a few extracts:—

4th July, 1671—"The Parish of Antrim having drawn vpe a call to Mr. Thomas Gowne to be yr mr., and putting the said call to the Meeting this day, the brethren desires him to take the said call into his consideratione."

September 5, 1671:—"Which day anent the call off ye people off Antrim given to Mr. Thomas Gowne, he shows hee could not give ane answer to it in regard of his relatione to the paroch Glasloch. The brethrene resolves that ye expedience of his transportation from Glasloch bee proposed to the rest of the meetings, and the reasones for his transportation to be drawn vpe by Mr. Thomas Hall against the next Meeting."

This Meeting was held on 3rd October, 1672, and the "reasons" prepared by Mr. Hall were approved, and ordered to be sent to the other Meetings. On the 9th of April the matter came up once more and it was resolved to bring before the General Committee of the Church, representing all the Presbyteries, the reasons why Mr.

Gowan should be "transported" from Glaslough to Antrim; These were as follows:—

"First, ye paroch of Antrim being more considerable then Glasloch; 2^{lie}, Ye unhealthfullness off his bodye in that former place; 3^{lie}, his usefullness in philosophie, and ye accomodatione in Antrim for his schollers; 4^{lie}, the great difficultie of planting yt. place of Antrim in ye person of another with ye consent off all parties."

These reasons were approved by the General Committee, who "loosed" Mr. Gowan from Glaslough. The Antrim call was presented, and finally he settled in that congregation.

There seems to have been a difficulty about a place in which to preach, but on 3rd Sept., 1672, it was reported that "a Meeting-house is building."

On the 5th Feb., 1673, Mr. Gowan wrote the Presbytery to ask their advice regarding a "motion" made to him of having liberty to preach in the "Church of Antrim." Two members of the court were then appointed with Mr. Gowan to enquire into the matter and report.

On the 11th of March, 1673, Mr. Gowan was present at a meeting of Presbytery. "A case being propounded by Mr. Thomas Gowane to ye meeting concerning ane offer of libertie to him to preach in the Church, the question was putt to the brethrene whether if Mr. Thomas Gowane should embrace this libertie, so as the people yt. owne him bee not ensnared to countenance ye liturgie, nor profane ye Sabbath by attending att the Church doore when it is reading, and withall so that a considerable number off ye people doe not absent themselves from ye publick ordinances in the congregation, whether these cautiones being observed the brethrene will take offence at his practice; it was resolved and answered by the brethrene that they would not take offence."

This was certainly a very cautious method of giving Mr. Gowan liberty to preach in the Parish Church, a privilege that was certainly obtained through the influence of Lord Massareene, but which the Antrim Presbyterians did not generally relish.

On the 8th of April, 1673, Mr. Gowane desired the advice of the Presbytery concerning certain grievances. "The grievances were, namlie, ye want off a convenient place of worship and differences among ye people about it with some others. The judgt. off ye meeting is yt. all ye said grievances be putt to my Lord Massarine, and to ye people first by himsele. wt. this certificatione, yt. if they find not a way to remove these grievances hee will be necessitate to leave them, and iff this diligence off his have no effect that then ye meeting will certifie the same."

On 3rd of June, 1673, it was reported that the people of Muckamore objected to Mr. Gowan making use of the Church for public worship. At next meeting of Presbytery the whole question was considered, and a resolution was adopted that is too long to quote in full, but the last clause is as follows:—

“ And further, the brethren think it their duty to declare to Master Gowan plainlie that upon the whole matter (if it were not for their great respect to my Lord Massareen and his familie) they would be clear to advise him to withdraw wholly from making use of the Church for the service of his ministrie, as matters now stand in their circumstances at present.”

This is evidently what was done by Mr. Gowan, as a document from which I have quoted in the second edition of my “ History of the Irish Presbyterians ” (p. 171) proves that in 1678 the Antrim congregation were worshipping in a “ thatcht house ” without the town, at a distance from the highway, and never used in the time of Church Service.”

On the 7th April, 1674, we find the following record with regard to Mr. Gowan’s support :—

“ Anent Antrim appears John Whyte from the Session and gives this account, that at this time they are not able to advance above fourty pounds per annum to their minister, and as for building him a dwelling-house, they cannot get the people brought vpe to duty, and withall hee declares that on[e] great cause of the smallness of the quota (which to a minister dwelling in a towne is not a competency) is because the parish beares so very small a part thereof, viz., litl mor nor a third part, and all the rest lyeing on the village.”

As a result of this report Messrs. Kennedy and Shaw were sent to deal with the people, “ to build a dwelling-house for Mr. Gowan,” to “ augment the said quota,” and “ to deal with the Landwart to come vpe in some proportion of duty with the towne.” This deputation does not seem to have been very successful, as complaints regarding the same matter came up afterwards.

While minister of Antrim, Mr. Gowan continued the work of teaching young men, in which he had been previously engaged. We find the following in the Minutes of a Presbytery Meeting held on 1st December, 1674 :—

“ Whereas our reverend brother, Mr. Thomas Gowan, hath been educating youth in philosophy these eight years past, with the approbation not onely of this, but of the other meetings, and that with good successe, and this worke being in danger to be broken by the setting up of Schooles of the same nature in diverse other places within this province of Ulster, this Meeting hath thought fitt to acquaint the other Meetings with the inconvenience that doth appear certainly to ensue here upon, and for the better supporting and oncarrying of a Seminary of Philosophick learning within the bounds of our charge in the forsaid province, hath appointed these overtures to be presented to them :—

1. That there be but one Philosophick Schoole within the for-said bounds.

2. That the brethren of the several Meetings concurre for the supporting thereof by advising the parents and overseers of such as intend to follow that kind of learning to send their children to it from time to time.

3. That it be committed to some one Meeting to observe the said schoole, and to take an accompt of the matter taught and method of teaching, and of the government and discipline that is used therein by such as shall be thought fitt for that purpose.

4. That the place of the said Schoole be Antrim.

5. That Mr. Thomas Gowan be continued overseer of the said schoole. These proposals, with the reasons thereof, are to be transmitted by the Moderator into the several Meetings, and their judgement upon the same is desired at their first sederunt."

As this paper is already too long I shall not give any further extracts from the resolutions of Presbytery regarding the proposed School of Philosophy. It seems, however, that Mr. Gowan continued his work of teaching until his death in 1683.

SIR JOHN SKEFFINGTON—SECOND LORD MASSAREENE.

The Clotworthys, the founders of the Massareene family at Antrim, in the seventeenth century, were staunch supporters of the Presbyterian cause. Sir Hugh and Lady Clotworthy, of Antrim Castle, fostered it greatly, and that at a time when it needed all the sympathy and support that could be given it. Presbyterian ministers, whose duties led them to Antrim or the district, were hospitably entertained by Sir Hugh and Lady Clotworthy, and Sir John, their son, the first Lord Massareene, displayed much interest both locally and in Parliament in behalf of Presbyterianism. Sir John Skeffington, an Englishman, who married Sir John Clotworthy's only daughter and heir, followed in the footsteps of his father-in-law in this respect.

It is to direct attention to the circumstances attending the marriage of Sir John Skeffington and Mary Clotworthy, which, I believe, will be new to very many, that these words are written. The ceremony was not in any way a religious, but a civil one; not performed by a minister, but by a magistrate. At the time of its occurrence Oliver Cromwell was at the head of the State, and Parliament had a short time previously passed an Act setting aside marriage by ministers, and substituting marriage by magistrates. Sir John Skeffington and Miss Clotworthy were married in the manner stated, in London, in the year 1654, and an English friend, much interested in genealogical studies, about three years ago, sent me an extract in reference to the ceremony from the Marriage Registers of St. Paul's Church, Covent Garden, London (1653—1837). The Registers had just been published by the Harleian Society, of which my friend is a member, and the following is the extract referred to:—
 "Sr. John Scyfington, Baronett, ye sonne of Sr Richard Scyfington, Knight, deceased, and of the Lady Anne, his wife, late Inhabitants at Coventry, in the County of Warwicke, and Mary Clotworthy, the daughter of Sr John Clotworthy, Kt., and of the Lady Margarite, his wife, were maried by Francis Blake, one of the Justices of the

Peace for the Citty and Liberty of Westmr., on the 20th day of July, 1654. According to an Act of Parliamt. in that behalfe made, and by a certificatt from the p'ish of Martins in the Fields and in p'sence of

THEO. KILDULPH.
JOHN PERCIVALL."

Eleven years after his marriage, *i.e.*, in 1665, Sir John Skeffington succeeded to the title and estates of his father-in-law, who had five years previously been created Lord Massareene.

Apparently Sir John Skeffington, second Lord Massareene, continued the sympathetic attitude towards Presbyterians and Presbyterianism that he had cultivated during the life of his father-in-law, for, six years subsequent to the death of the first Lord, he invited the eminent Non-Conformist preacher, the Rev. John Howe, M.A., to become his private chaplain at Antrim Castle. This invitation was accepted, and Mr. Howe resided in Antrim for five years (1671—1676). While there he assisted the Presbyterian minister of that day, the learned and Rev. Thomas Gowan, M.A., in conducting an academy for the training of young men in the higher branches of knowledge, thus preparing them for the professions, some of whom became Presbyterian ministers. Two years after the departure of Mr. Howe, *i.e.*, in 1678, Lord Massareene received a significant letter from the Earl of Ormond, then the Viceroy, asking him to say how it was that he attended Presbyterian services that were proscribed to the neglect of the services of the parish church, which suffered accordingly. Lord Massareene replied apologetically, saying that though he usually attended the services conducted by his mother-in-law's chaplain, yet he had seen good congregations at the Church. The Rev. W. T. Latimer, M.A., in his *History of the Irish Presbyterians*, at p. 170, quotes some of Lord Massareene's words, which are those of a diplomatist rather than of a martyr. Still, his sympathy and support were of great importance to the Presbyterian cause.

When the Massareene family ceased their connection with Presbyterianism, I do not know, but on the female side a member frequently attended Presbyterian services within living memory.

W. S. SMITH.

REV. ANDREW STEWART OF DONAGHADEE.

[Transcribed by the Rev. J. Sturrock, Edinburgh, from the Wodrow MSS., in the Advocates' Library, Edinburgh.]

The Rev. Andrew Stewart was a little over twenty years of age when he became minister of Donaghadee, and it must have been a short time prior to his settlement there that the first incident recorded in the following letter took place. The Montrose Campaign was in 1644-45. "Mr. Crawford" was the Rev. Thomas Crawford, minister of Donegore, from whom was descended the Crawford family that long held a prominent position among the Presbyterians of Ulster. "Lieut. Paul Cunningham" was one of the 1641 Scotch officers. His tombstone is the oldest in Carnmoney Churchyard.

The second incident relates to the well-known Blood's Plot, which brought into trouble many quite innocent ministers, of whom seven, including Mr. Stewart, were imprisoned in Carlingford Castle in 1663, from which place Mr. Stewart was removed to Dublin in the Autumn of that year. Doubtless the "passage" in the letter refers to that time.

Mr. Livingstone, of Templepatrick, in another letter to Wodrow, the historian, mentions a *Diary* left by Stewart, which was in the hands of his daughter, Mrs. Hamilton, of Donaghadee. No trace has been found of this diary. The fragment of his *History of the Church of Ireland* has been printed in Killen's edition of the *Adair Narrative*.—J.W.K.

1. Mr. Andrew Stuart, son of Mr. Andrew Stuart, long time minister at Dunagor, happened, with two of his sisters, viz., Janet, afterwards married to Mr. Crawford, likewise minister at Dunagor, and Elizabeth, married to Lieut. Paul Cunningham, said Mr. Stuart, I say, with those, his two sisters, happened to be in Scotland at the time when the Marquis of Montrose gave mighty disturbance to that Kingdom, and with great success fought many battles. The furious conduct of this Marquis obliged many to flee for shelter to Ireland, and particularly Mr. Stuart and his sisters. Montrose, having carried the war nigh the place of their then abode, Mr. Stuart, therefore, and his sisters, made all the haste they conveniently could to their own country. With some difficulty he got horses for the women, but himself was obliged to walk it to the Port, and on his way thither he grew extremely thirsty and was on the point of fainting, but no relief was to be had there, the place where he was walking being a sheep moor, which rarely misses of being dry enough. Here, then, reduced to the last extremity, he lifts up his eyes to his God whom he had often before found a present Help in the time of need, and thus expresses himself: "Lord, hast Thou delivered me in so many dangers and must I perish here for thirst?" Directed then, as one would think considering all circumstances, by God's Providence, with his foot he smote the ground—'twas a sheep path—and there immediately sprung water, which, receiving more vent by his enlarging the place, was, through the blessing of God, sufficient to refresh and strengthen him for his journey. This all I had from his daughter, and she from her mother.

2. The following passage I had likewise from his daughter, Mrs. Hamilton, wife of Mr. H. Hamilton, Minr of the Presbyterian congregation in Donachadee. Her father, Mr. Stuart, was, with many others clapt under close confinement in Dublin for a suspicion (but, indeed, a very unjust one, as has been already sufficiently instructed to the world in a late Performance entitled, "An Essay," etc.) of their being concerned in the Plott formed by Blood and Leckie against the Government. A gentleman named ——— was Mr. Stuart's fellow-prisoner, and by the means of Mr. Stuart's keeper (converted to God by a Divine blessing on Mr. Stuart's endeavours) they got acquainted, and an edifying correspondence maintained. The gentlemen, by reason of the close and very expensive confinement, fell under great discouragement and melancholy. Mr. Stuart was one day observed for a considerable while to keep himself very private without giving access to his wife,

and being mightily urged by her to let her know what had passed between his Master and him, and told her, among other things, he was assured such a Gentleman had, in some past of his life, been guilty of somewhat very criminal and offensive to God, for which he was now contending with him, but that if he particularly repented of it, he would soon find enlargement. It was very easily judged to be a duty to inform the G. of this, and accordingly Mr. Stuart goes to his Prison Door and through the key hole asks him how he was, and if he had any prospect of a speedy enlargement. "As little of that," replied ye gent., "as when I was first confined." "Allow me, then," said Mr. Stuart, "to be free with you. I am, sir, persuaded that you have been, some time or other of your life, been guilty of a sin peculiarly dishonourable to God, and if you will search this out and heartily bewail it, that you will soon find enlargement." Having spoke thus he returned to his room, and not long afterwards, himself and his wife being together, they overheard a mighty noise and rattling of keys, and one or more coming in haste upstairs; and so they did, bolted into his room and thus bespoke him: "Make haste, Mr. Stuart, and come to such a gent. (it was ye gent. himself had dealt so freely with), he's turning distracted." Away he went and found him in a very disturbed condition and refusing to be comforted. After some time spent with him, Mr. Stuart returned to his room and told his wife the Gentleman was in much disorder, but it would end well, and so it did, for after God had humbled him to the degree He thought fitt, he renewed the evidences of his favour to him, and likewise shortly gave him enlargement, and in his passage out the gent. called at Mr. Stuart's door and said, "O man of God, I have got liberty as you told me, but when will you?" "Soon," answered Mr. Stuart, and in the good providence of God so he did.

BELFAST PRESBYTERIANS in 1775.

A Petition of Protestant Dissenters of Belfast town and parish in 1775 against the Vestry Act, preserved in the Public Record Office, Dublin, has the following original signatures:—Robert Knox, James Park, James Patterson, Robert Montgomery, John Brown, William Brown, James Suffern,² John Holmes, jun.,³ James Beggs, Henry Shaw, Thomas Milliken, James Trail Kennedy,⁴ William Valentine, Sam Robinson, Wm. Hilditch, James Murphy, James Mackay, Alex. H. Haliday,⁵ Robt. Wallace, Jn. Carson, Thos. Stewart, Jn. Galt Smith,⁶ Joseph Wallace, James Crombie, James Getty, William Boyle, Saml. Ashmore, John Ewing, James Patterson, Henry M' Kedy, Waddell Cunningham,⁷ Robt. Stevenson, James Patrick, William Auld, Saml. Hyde,⁸ Thomas Gray, Jn. Campbell, Fr. Hamilton, Wm. Drennan,⁹ Gilbert M' Ilveen,¹⁰ John M' Ilveen, Thos. Sinclair,¹¹ Robt. Scott, J. Grey, Jn. M' Kelvey, Thos. Hyde, Hugh Montgomery,¹² Saml. M' Tier, Thomas Lyons,¹³

James Carson, Hugh Dickson, John Calwell, Jesse Taylor, Wm. Wilson, Isaac Miller, John Hay, Wm. Holmes, Jas. Graham, James Magee, William Magee, David Watson, Alex. Orr, Barth Maguire, John Hay, jun., Jas. Murray, Archd. Scott, John Henderson, John Smyth, Thos. Lyle, Jas. Henley, Will Lyons, Robt. Callwell,¹⁴ John Spratt, James Stevinson, Rich. Maitland, Jas. Ferguson, jun., James Cunningham, Jn. Brown, James Hamill, Robt. Scott, Robt. Linn, Geo. Mitchell, Harkles M'Comb, John Mitchell, James Barnett, Thomas M'Crery, William M'Bride, Alex. Donaldson, Wm. Anderson, John M'Cracken, Jas. Ferguson, Alex. Ross, William Bryson, Allen Searson, David Henderson, David Park, Thos. Gelston, Saml. Wilson, Archd. Martin, Thos. Elder, John Kyle, Will Burgess, James M'Elwrath, Wm. Gregg, jun., Will Irwin, Willm. Laird, John Vaght, Robt. Gorden, Geo. Ferguson, Wm. Stewart,¹⁵ Robt. Joy,¹⁶ Wm. Ramsay, John Milford, James Bryason, John Russell, Geo. Wells, Edw. M'Cormick, Daniel Hendey, John Campbell, Joseph Wilson, Robt. M'Clelland, William Beatty, Robert Moor, David Tomb, James Dunn, Saml. M'Cadam, Willm. Dawson, Patrick Gow, James M'Kain, John M'Cormick, John Cochran, James Hughes, Gawen M'Tier, Alex. Arthur, Joseph M'Cammon, Robt. Wilson, Adam Kirkwood, Arthr. Macartney, Willm. Thompson, Hugh M'Master, Andrew Taylor, John Hamilton, Moses Dawson, James Soatt, Archibald M'Clure, William Young, Jn. Wilson, Thos. M'Cabe, Robt. M'Crea, David Manson,¹⁷ Francis Taggart, Robert M'Cleary, William Jamison, Thos. Jamison, Wm. Carmichael, Jn. Mathers, Robt. Smith, John Brown, Will. Brown, Thos. M'Ilwaine, Hu. M'Ilwaine, Alex. Stevenson, Will. Wilson, Robert Hyndman, Hugh Hyndman, And. Hyndman, James Boyle, John Matteer, Stewart Beatty, William Eaton Caldbeck, Robert Douglass, Charles Roberts, Mussenden Auld, And. Hannerly, Michael Linn, David Dinsmore, Robert Dinsmore, Robert Fivey, Josh. Stevenson, Robert Lylburn, Angus Kenedy, John Carlile, Hamilton Moore, Thomas M'Adam, Thos. Fletcher, Hu. Allen, John Montgomery, Robert Simms,¹⁸ Thomas Major, Jn. Ferguson, John Dorman.

NOTES.

1.—Many of the names in the Petition are of well-known Presbyterians who were attached to the three or four congregations then in Belfast, whose ministers—Revs. James Mackay, James Crombie, Wm. Laird, and James Bryson also signed.

2.—A descendant of James Suffern was one of the first Mayors of Belfast.

3.—John Holmes was of a much respected family—a merchant, and subsequently a banker. His nephew was connected with the founding of the Belfast Bank.

4.—James Trail Kennedy, son of the Rev. Gilbert Kennedy, was a wine merchant, and much devoted to literary pursuits. His daughter was married to Primate Beresford.

5.—A. H. Halliday—"Long the most distinguished physician in this province in whose character there was a singular combination of delightful talents and enlightened principles." In the Volunteer period he was a regular correspondent with Lord Charlemont.

6.—John Galt Smith was a member of one of the oldest Belfast Presbyterian families, largely indentified with the linen and other mercantile interests of the town up to a recent date. His father, Samuel Smith, may have been the same who took the chief share in the formation of the 'Third Congregation.'

7.—Waddell Cunningham, having made a fortune in America, returned to Belfast a young man. "This town stands indebted to his enterprising genius for opening new sources to it of beneficial traffic, and to the benevolence of his disposition for bringing forward young men destined to the commercial profession, by his countenance, his credit, and his counsel." He was noted for his charitable disposition.

8.—Samuel Hyde's daughter was married to Waddell Cunningham.

9.—Wm. Drennan—the well-known patriot.

10.—Gilbert M'Ilveen was one of the partners in the first Bank established in Belfast, and his son of the same name was associated with the founding of the Belfast Bank.

11.—Thos. Sinclair had three bleach-greens, took a deep interest in public affairs, and entertained, according to Benn, "all the prominent men of the last century."

12.—Hugh Montgomery, of the prominent Glenarm family of that name; established, with others, the Northern Bank, with which the family was connected till a few years ago.

13.—Thomas Lyons—of an old family still represented in the neighbourhood of Belfast.

14.—Robert Calwell was a partner in the Commercial Bank.

15.—Wm. Stewart—probably of Wilmont.

16.—R. Joy was son of Francis, the founder of the *Belfast News-Letter*. The family held a prominent position in local affairs. Chief Baron Joy was a relative. The last signatures to the call presented to the Rev. Wm. Laird from the "Third Congregation" in 1746 are those of John Carson, John Greg, James Greg, Frans. Joy, Henry Joy, Robt. Joy, and John Holmes, jnr.

17.—David Manson was the well-known schoolmaster, who was far in advance of his time in the methods of teaching he employed. His text books were long in favour in Ulster.

18.—Robert Simms was a member of the "Third Congregation." In the old register a large space is allotted to members of this family.

—J.W.K.

A DEPUTATION TO THE VICE-REGAL COURT IN 1783-84.

(Continued from Report of 1909).

Preparations for Presenting an Address.

Saturday, 6 [March].—The very obliging and courteous Knight,² paid me a visit this morning, and sat about an hour with me. He informed me the Lord Lieut. had appointed Monday precisely at one o'clock to receive our Address; hoped we would have a numerous and respectable attendance; offered to carry a copy of Address to be handed in to his Grace; told us a great deal of political news; reprobated Mr. Fox's conduct; spoke very lightly of his late master, Lord Northington.³ Mr. Thomas⁴ was with me when he came, and shortly after he left us Mr. Vance of Summerhill⁵ came in to us. We prepared notices to be sent to all the Meeting-houses to give information to the Gentlemen that were willing to attend us. Mr. Vance went to Mr. Rowley, who readily engaged to go up with the Address. I wrote to Col. Stewart⁶ and Col. Dawson. I had a letter from Mr. Smyth of Loughbrickland,

informing me that on Tuesday last at a meeting of their Presbytery "Mr. M'Clure had told him that my Lord Hillsborough⁷ had informed him that a sum not less than £5,000 annually was moved for, as the least that shou'd be given ; that he (Lord H.) had opposed the motion, and, unhappily for us, was too successful." In the course of my endeavours to trace out this matter formerly, I had reason to suspect that the ill offices that were done us had come from that quarter. This shewed me my conjectures were too well founded. But I still suspect there were others equally unfriendly to us, and had I known so much of the practice of Courts at the beginning of my negotiation as I have learned by experience, I doubt not but I shou'd have been able

to counterplot his Lordship

and his adherents. Mr. Smyth expresses his desire I shou'd stay in town for an audience of the Duke of Rutland, and to inform his Grace of the business of my Commission, and how inadequate the grant was to our Expectations. But as I had explained myself fully on this head to my Lord Charlemont on Thursday last, and as his Lordship had with much kindness offered his services, perhaps the business is put on a better footing than it could be by my personal application to the Duke at this early period of his Government ; but I will try further, and omit nothing that may be in my power while I stay.

Col. Stewart did me the honour of calling on me, but unluckily I had gone out to Mr. M'Dowel's⁸ about sending the Notices to the ministers. I saw a Letter from our Moderator to Mr. M'Dowel informing him that at my desire and Mr. White's, he had called a meeting of the G. Synod's Committee on the third tuesday of this month. But if I remember right, I had not desired a meeting to be called, but suggested the propriety of consulting the Brethren about it. My letters were so many I could not take copies, so that I can speak only from memory.

Sunday 7.—I went early this morning to Col. Stewart's, to shew him the three last-mentioned letters and advise with him what was to be done, whether there was propriety, in consequence of the information they brought of the part Lord Hillsborough had taken and the desire expressed by my Brethren, to endeavour to get an audience of the Duke of Rutland to obviate any such misrepresentations as had been made to the late Lord Lieut., and to inform his Grace of the

disappointment of our Ministers

in the North. The time was pressing. The Col. was to be with Lord Charlemont to-day (as he had told me), and he was to meet me to-morrow at Eustace Street Vestry to go up with the Address where I wou'd have an opportunity of knowing the results of his advising with Lord Charlemont, and according to their opinion I must consider whether it would be advisable to stay longer here, or prepare for my departure to the Country. For, notwithstanding my

earnest wishes to return to my family, I was determined to stay if these Gentlemen thought it might be of use. I told him my conference with Lord Charlemont on Thursday, and proposed his taking the Letter concerning Lord Hillsborough's declaration to shew Lord Charlemt., which he thought was proper. I then went to preach in Eustace Street, and from thence to a Charity Sermon in the French Meeting-house in Peter's Street. I told the Col. I was sure he might be glad to see my back turned, as I had given so much trouble since I came to town. He smiled and answered with his usual Goodness, and kind professions for our Service, &c.

Monday 8.—Received a letter from Mr. Black⁹ expressing strong indignation at the meanness of the Grant.

PRESENTING THE ADDRESS.

This day being appointed for presenting the Address of the Protestant Dissenters of Ireland, I went to Eustace Street Vestry with Mr. Vance of Summerhill in Col. Rowley's carriage, first having driven to Col. Rowley's to pay a visit to the old gentleman who had promised to attend us, but he was unwell. When we went to Eustace Street, we found a number of carriages waiting, and a number of Ministers and Gentlemen already assembled. Col. Stewart was among the first, and was the only Member of Parliament that did us the honour to go up with us. The Clergy robed there, and signed the Address in behalf of themselves and the people. I signed first as being the speaker, and the Brethren insisted I shou'd sign as Doctor of Divinity, because they had heard the College of Glasgow had decided to confer that honor on me. We then marched in procession, the carriage I was in taking the lead. Col. Stewart was so kind as to ask me into his Carriage, but as I was provided, he asked some other of the ministers. We were

received in a very splendid manner

in the Castle, passed thro' a suite of noble apartments to a grand room, where a large sideboard was laid out with variety of wines and cakes. The Master of the Ceremonies immediately attended us, and shewed great civility. After some time, he ordered the servants in waiting in the Antechamber to come in and serve with wine, etc. When the refreshments were over, Sir Boyle asked me if all our Company was come, and if we were ready to go in to the Lord Lieut. I told him they were all come. He went to his Grace, and shortly after returned, proclaiming in form, that the Duke of Rutland was ready to receive the Address of the Protestant Dissenters of Ireland. We then marched in order, Dr. Dunn¹⁰ and Mr. Thomas, as the Senior Ministers, supporting me, the rest of the Ministers next. The gentlemen followed. Sir Boyle Roche conducted us back through the rooms which he had first passed to the Presence Chamber. His Grace was seated on the throne at the upper end of the room, the Officers of the Court ranged on each side, full dressed, and drawn up in a semi-circular form. We bowed on entering the room, again towards the middle of it, and a third time nearer the

throne. The Duke then descended from the throne, stepped a little forward. I at the same time advanced a step, and making a particular bow to him began the Address, which was as follows :—

[Here follows the Address.]

REPLY TO THE ADDRESS.

To which his Grace read the following answer and then handed it to me :—

I receive with Pleasure this early Tribute of Regard from a Body of Men so respectable as the Protestant Dissenters of Ireland. Secured in the full Participation of every constitutional Privilege, they must necessarily entertain the most flattering Ideas of the Advantages of their Situation. And I shall feel it my indispensable Duty to promote every Circumstance which can continue those Blessings they so amply enjoy under the mild Government of our Gracious Sovereign, and the present happy Constitution."

His Grace immediately withdrew into the closet, and we retired. On considering the Answer, tho' it did not please us altogether, yet we thought it should be printed. Col. Stewart, Dr. Dunn, and I went to the Aid de Camp Chamber and asked the Master of Ceremonies to go to the Lord Lieut. and ask permission of his Grace to print his Answer. Sir Boyle Roche returned, and told us his Grace was very well pleased, if we desired it, and if it was customary. Mr. M'Dowel and I carried it and the Address to the Printers.

[Dr. Campbell soon after left Dublin without having had an audience of the Lord Lieutenant.

At a Meeting of the General Synod at Magherafelt on June 29, 1784, Dr. Campbell presented a report of his visit to Dublin, which was favourably received, and "as a further mark of their approbation" they presented him with a piece of plate valued at forty guineas.]

Our Address of thanks to the King had been published in the London Gazette, and reprinted in some of the Irish newspapers. Some of our Brethren, bewildered in the politics of the time and in their ideas of a Parliamentary Reform, took exception against certain expressions in that Address, particularly where it said, that we "all revere our form of Government as a wise and happy Constitution, which ought to be preserved inviolate in these Kingdoms." They seemed to think that this was pledging the Synod to support the present mode of returning Members to the House of Commons. They were led into this strange notion by some idle remarks on the Address published in one of the Belfast newspapers. These remarks were written either by a High Church Tory to create disunion among us, and thereby do hurt to the scheme of Parliamentary Reform and to our character, or by some weak Brother, as some alledged. This matter was spoken of in the Synod when I happened to be absent. But when I returned I took occasion to explain my idea of our Constitution—to distinguish this from the abuse of any particular part of it, which only cou'd be reformed by recurring to

the Constitution, which was ever considered as something known and determined by the Institutions of Alfred, or Magna Charta, or the Bill of Rights, or the usages handed down from ancient times ; that in all the resolutions of the last and present centuries, the illustrious Assertors of the rights of the People spoke of restoring the Constitution, of asserting and maintaining the Constitution. They looked upon it with admiration as

a noble and venerable Fabrick

that the Sons of Liberty were under the most sacred obligations to preserve inviolate. This is the language of those distinguished Patriots who rescued the Constitution from the tyranny of Charles, and of James, and who placed King William and the Princes of the House of Hanover on the throne. But what will weigh more with those Politicians who take newspapers for their standard, is, that this is the Expression they hold out to us every day, and the avowed friends of the Reform still refer to the Constitution. No one will call in question Mr. Brownlow's zeal in this pursuit nor his information ; and in his answer to the Lurgan Address, he says, he wou'd go with them in all Constitutional means to promote the Reform. The Builders Company in Dublin in their Resolutions for a Parliamentary Reform speak of our excellent and invaluable Constitution. The Granard Volunteers resolve that whoever purchases a seat in Parliament is guilty of a breach of the Constitution. And at a late meeting in Larne, where a public entertainment was given to the Belfast Reformers, who are looked on by a certain set of Politicians as the standard in these matters, the first toast was " The King and Constitution." That all these were published since those remarks in question were printed, and yet the language was the same, but no one will pretend to say that they meant to support any breach of the Constitution, or the present imperfect and corrupt state of Representation in the Commons House. That I seldom looked into newspapers, which were become a sort of nuisance, but had of late merely for this purpose, and these authorities, I doubted not, must be satisfactory.

The Brethren who had objected were very few, and several of them acknowledged their mistake with candour.

The services rendered us by my Lord Charlemont, Lord Templetown, and Col. Stewart deserved every acknowledgement in our power. It was, therefore, agreed that a deputation of the Synod should wait on each of them with an Address of thanks.

Roman Catholics and the Franchise.

July 18.—My Lord Charlemont came to Armagh. That day and the next I was several hours with his Lordship.

He mentioned with much concern the conduct of some of our Brethren in regard to the Papists being admitted to privilege of Election. I told his Lordship that I believed these were but few, and that I was sorry there was any of them so unadvisedly led away by general notions of what was called the " common rights " of mankind, which never had nor never cou'd take place in Civil Society.

That these Disquisitions might do very well in Lectures in a College, but if applied to affairs of State would lead to the dissolution of all the ties of Government. His Lordship observed that they did exceedingly well in discourses on Toleration and religious liberty, but in a country circumstanced as ours, might be attended with fatal consequences. I told him that whatever might be the opinion of our Brethren, the great body of the Presbyterians of Ulster, by the best information I cou'd get, were decidedly with his Lordship against granting that privilege to Roman Catholics. That I was happy to see his Lordship's answer to the Belfast Address; that nothing could be more seasonable; that it would have the best effects in checking those forward and uninformed men who by bringing forward this question were likely to bring disunion among Protestants; and that his declaring himself so fully wou'd be the means of inducing many to declare themselves that before were backward to speak out.

His Lordship said that he was determined to take the first opportunity of speaking his sentiments in the most explicit manner; that in matters of small moment where he differed in opinion with Volunteers, he could be silent, as he wished to preserve union; but **where a great National question arose**

that involved in it the interest and well-being of his Country that he thought himself bound to declare his opinion in opposition to any description of men whatever; that he was sorry when it happened; but if a long life devoted to the interest of his Country cou'd not secure him the publick confidence, he should think himself very unfortunate, and it was without remedy, for he cou'd only pursue the same conduct. And he was clear that extending the privilege of voting for Members of Parliament to Papists wou'd be ruinous to this Kingdom; that granting it to men possessed of fifty pounds a year at present wou'd only be an introduction to the extending of it to others; that a man possessed of forty-nine pounds a year wou'd think it very hard to be debarred of that privilege; that he was as worthy of it as his Neighbour who enjoyed it. So a man of forty pounds a year, of twenty, of ten, and so down to forty shillings—why shou'd they not enjoy equal privileges with Protestant Freeholders? And this is the fair issue of the claim of equal rights, and along with it that the electors must be eligible. This is

a maxim that is incontrovertible.

Thus Roman Catholics come into Parliament, and from their numbers must soon become the majority of the House of Commons. Here then their power is established, and of course, the Popish Lords must have their seats in the House of Peers, and become the supreme judges of all our property. Their power in arms wou'd keep pace with their civil power, and the Government of the Kingdom must fall into their hands. Breaking off from England is the natural consequence, and looking for assistance to France and Spain. What wou'd be the situation of us Protestants? Should we not e'er this have searched for an Asylum in Great Britain, or the Continent, or elsewhere?

The privileges that Roman Catholics had gotten within these few years were more than they expected, but
not more than he wished them.

But there was much imprudence and want of foresight in the manner of granting these privileges to them. They were granted too hastily, and now they are taught to look for more, or to be discontented ; whereas these privileges ought to have been granted gradually, year after year, and thus while some of these privileges were held out to them with hopes of obtaining them, it wou'd have kept them in good temper. Tho' in the present instance it is owing to Protestants, if the R. Catholics be out of humour ; for the project of admitting them to vote at Elections did not originate with themselves, but with Protestants. Lord Kenmare, who was at the head of the Popish party, and a man of worth, was satisfied with the privileges they had gotten ; that his name had been indiscreetly made use of at the Convention by Sir Boyle Roche, who probably had heard Lord Kenmare declare his sentiments in conversation, but had not received any letter on the subject ; that the R. Catholics were now divided ; that Sir Patrick Bellew, who was next in authority among them to Lord Kenmare, was endeavouring to take advantage of the discontent against that Lord, and to raise himself to be the head of the Popish party ; that this was natural, and every man had ambition to stand foremost with his Countrymen, but that if this point was persisted in and carried in Ireland by the friends of Parliamentary Reform, it wou'd effectually damn the Reform both here and in England ; for that Great Britain wou'd give it every opposition in their power, as they looked upon it as laying the foundation for separating the two Kingdoms, and throwing Ireland into the arms of France.

These observations of men of approved public character I thought well worth committing to writing, were it only to see how far they may be confirmed by time and experience, the great standard of political wisdom.

July, 1784, Armagh.

NOTES.

1.—The Rev. Wm. Campbell, minister of Armagh, was commissioned by the Synod of Ulster to proceed to Dublin and solicit for an augmentation of *Regium Donum*. He enjoyed the assistance and advice of some well-known persons of influence—Lords Charlemont and Templetown, Cols. Stewart and Rowley. The Diary in which he recorded his movements, and from which these extracts are made, is in the Society's possession.

2.—Sir Boyle Roche, the well-known politician and wit. He is later styled here " Master of Ceremonies."

3.—The late Lord Lieutenant, who was succeeded by the Duke of Rutland.

4.—The Rev. Samuel Thomas was minister of Eustace Street, a congregation which subsequently became merged in Stephen's Green. Mr. Thomas succeeded the eminent divine, Dr. John Leland.

5.—The congregation of Summerhill, Co. Meath, owed its origin to the Langford family. Sir Arthur Langford erected a church, the doors and windows of which Dean Swift had nailed up when he was Rector of the Parish in which Summerhill is situated. A minister's house was then erected, with

accommodation for a congregation, and in this sanctuary John Owen, Philip Doddridge and others preached. There was a rent charge on the Rowley estate for the support of the minister.

6.—Of the well-known family of that name whose residence was at Killymoon. He was presented with valuable plate for his services by the Presbyterians.

7.—Later the first Marquis of Downshire, who used his influence against the majority of the Presbyterians because they had supported his opponent in a late election.

8.—The Rev. Benjamin M'Dowell, previously minister of Ballykelly, was installed in Mary's Abbey, Dublin, in 1778.

9.—Of Derry, subsequently agent for *Regium Donum*.

10.—The Rev. Wm. Dunne, of Cook Street congregation, which, in 1787, united with Strand Street.

11.—On the eve of the Rebellion, Dr. Campbell modified somewhat the opinions expressed by him in these extracts.—J.W.K.

FROM THE RECORDS OF THE PRESBYTERY OF PAISLEY.

At Erskine the last day of October, 1649, Sederunt Mr. Alexr. Dunlop, Moderator, etc. This day the elders of the Session of Erskine being convened, and having declared that MR. THOMAS HALL, MINISTER AT LARNE in Ireland, having fled from Ireland, through the violence of the malignants there, has upon the Presbyterie's and their desire preached amongst them, and the Kirk in the meantyme being destitut of a minister, they earnestlie desyrit the said Mr. Thomas might be induced to stay for ane tyme and exercise the ministrie among them.

The Presbyterie finding all the elders most unanimous did intreat the said Mr. Thomas to stay and exerce the ministrie in Erskine, while they could be provydit of ane settled minister of their owne, or a doore could be opened for his returne to his own charge in Ireland. Whereunto he assenting they gave him richt to the proportionable part of the settled stipend of Erskine during his abode, and his entrie to the discharging of the ministerial dutie there to be reckoned from the first of October.

At Paisley the first day of November, 1649. Compeared Sir George Maxwell of Nether-Pollock and produced a hearty invitation under the handes of the Session of Mernis to MR. HEW. CUNNINGHAME, MINISTER AT RAY, latelie come out of Ireland, micht be settled for ane season and discharge the dewtie of ane minister amongst them, the Kirk being now vaiking.

Compeared also William Mure of Elanderstown and William Cauldwell of that ilk with the lyik desyre of Mr. William Semple, minister of Letterkenny in Ireland, micht be for a season settled in Neilstown now vaikand.

At Paisley the penult day of May, 1650; The Presbytry considering that the brethren who came from Ireland and supplied some of the vacant congregations within their bounds are now returned to Ireland againe, for supply of the congregations now desolate throw their removall;—[Then follow the appointments].

At Paisley the 10th day of September, 1650. Sederunt, Messrs. Hew. Peebles, Modr. etc. Parochiners of Houston, in respect of the vacancye of their congregation and that Mr. Harie Maine come out of Ireland through the persecution of the sectaries there, was within the bounds of the Presbyterie and that they had heard him preach to their good liking—did supplicate the Presbyterie to concur with them in inviting of the said Mr. Harie Maine to labour in the ministrie among them, while either the Lord sould provyde them a minister of their owne, or a door sould be opened for him to return to his owne charge.

The Presbyterie heartilie concur in the said invitation and the said Mr. Harie being present did embrace the same, and they appoint the vacant stipend of the parochie to be paid unto him proportionable to his abode.

(Eodem die) The parochiners of Mernis did supplicate in the same terms anent Mr. David Gemmill come out of Ireland. The Presbyterie approves etc,

At Paisley the 30th day of October, 1650. Mr. Hendrye Calvert and the parochiners of Paisley with the earnest desyre of Mr. Alexander Dunlope now absent with the Armye, did earnestlie supplicate the Presbyterie to concur with them in inviting of Mr. John Drysdaille come from Ireland throw the persecution of the sectaries to supply Mr. Hendrye Calvert's place in the ministrie at Paisley, he now being and having been for a long time infirm in body and unable to discharge his duties there, signifying that the parochiners had laid down a course for paying yearlie seven hundred merkes to a minister during the said Mr. Calvert's infirmitie and the said Mr. Hendrye out of his stipend had condescended to give 300 merkes yearlie qlk in haile amount to 1,000 merkes per annum.

The Presbyterie heartilie concur in the invitation and approve the course laid down for the provision and the said Mr. John Drysdale being present embraces the same. The Presbytery finding that the said Mr. John has been preaching in Paisley since the beginning of this month, appoints his entrie to be reckoned from October, and that proportionable he gett of the former provision according to his abode.

At Paisley the 9th day of January, 1651. [On this day the people of Erskine applied for Mr. Hew. Cunninghame, again fled from Ireland thro' the violence of the sectaries, to be settled as their minister *pro tempore*; and the people of Neilston did the same for Mr. Wm. Semple; in both of which applications the Presbytery concurred].

May 28, 1651. [The people of Kilmacolme applied for Mr. Thomas Hall for a similar purpose and the Presbytery also heartily concurred].

SOME POINTS ABOUT

1. THE P. H. S.

was formed in 1905.

2. ITS OBJECT

is to collect the materials, and promote the knowledge of the history of Presbyterianism in Ireland.

3. A REGISTER

is being made of all Irish Presbyterian records.

4. MINISTERS AND OTHERS

are asked to supply particulars with a view to having a complete list.

5. CONGREGATIONAL HISTORIES.

Copies of these—printed or otherwise—are requested.

6. CONTRIBUTIONS

of records, documents, plate, &c., are invited.

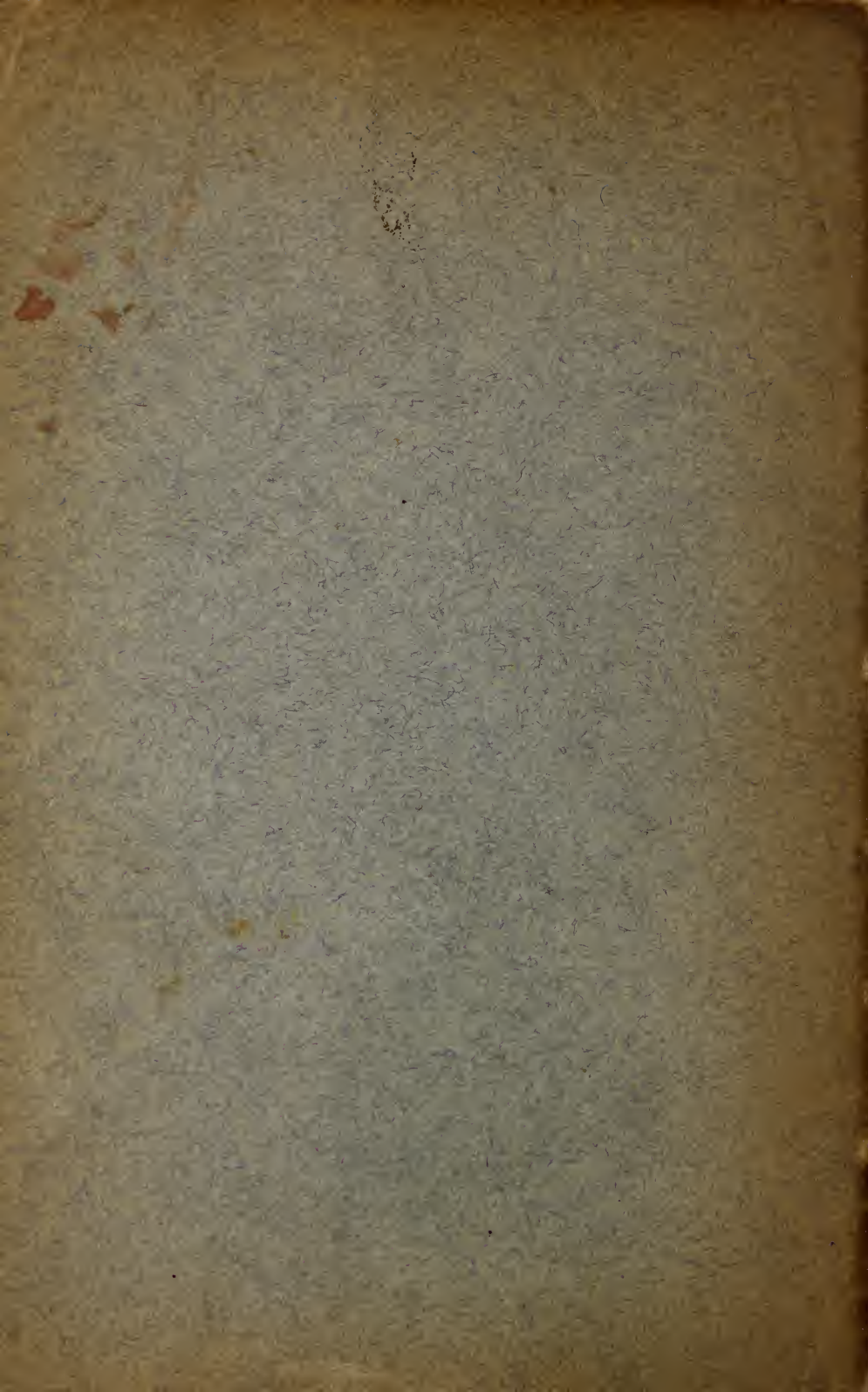
7. THE SOCIETY HAS FOR SALE

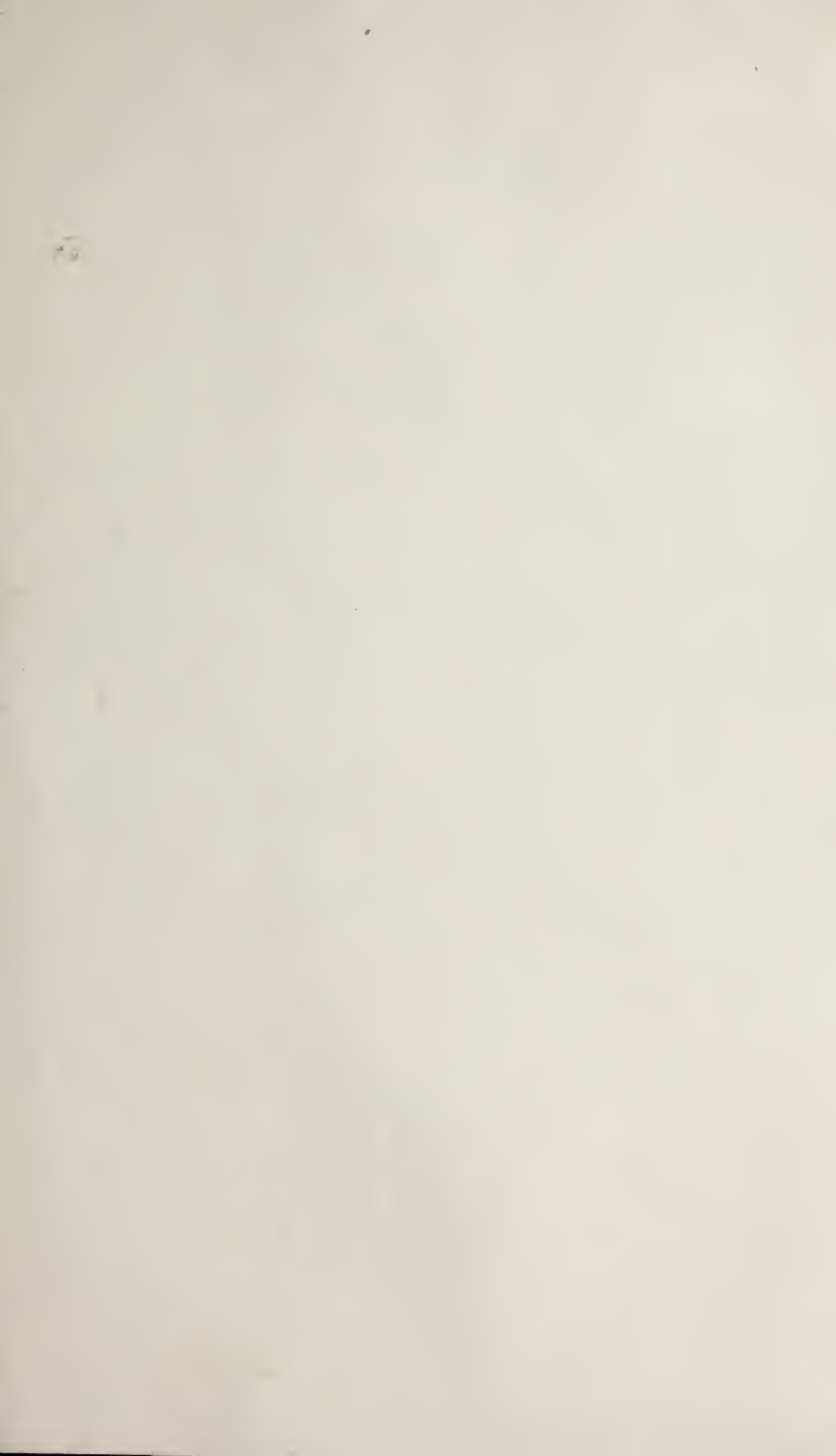
copies of the *Records of the Synod of Ulster*. Price, 10/- per set.

THE P. H. S.

Notes.









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